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ART. I.—*Praelectiones Academicæ Oxonii habitæ, ab Edvardo Copleston S. T. B. Collegii Orielensis Socio, et Poeticæ publico prælectore, nunc Ecclesiae Cathedralis Londinensis Præbendario. Oxonii, 1813. 8vo, pp. 466.*

THIS work, as our readers perceive from the title page, has been before the public too long to be called a novelty. We do not remember, however, to have seen a notice of it in the contemporary literary journals; and our condition this side of the water is not unlike that of the Danish subjects in Greenland, to whom the annual ship from Copenhagen brought a year's supply of newspapers, which, being judiciously dealt out by the governor one by one, furnished the coffee-house politicians of the polar circle, with as regular a succession of news as is enjoyed at Lloyd's, with the trifling abatement, that it was all a year old. We have no reason to doubt that Dr. Copleston's prælections are new to most of our readers, nor that they will thank us for making them cease to be so.—He is already known to most of them, as having been the champion of his University, on occasion of the animated controversy, which arose from some severe animadversions in the Edinburgh Review, on the course of study and system of education pursued at Oxford. Dr. Copleston replied to these animadversions in a pamphlet, entitled 'The Calumnies of

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the Edinburgh Review against Oxford, refuted,' which was in its turn the subject of a very lively retort, in the Edinburgh Review. To this Dr. Copleston rejoined in a pamphlet, of which several long extracts were reprinted in the Boston Anthology, and here, if we are not misinformed, the controversy rested. It is no part of our present purpose to revive it ; the rather, as its essential merits are sometimes waved by the warmest friends of Oxford. It is not unusual to hear such friends concede that the English Universities are by no means to be considered merely as places of education, whither young men are to resort to acquire knowledge. There are, on the contrary, two other points of view in which these establishments are entitled to respect. The first is, as affording an eligible residence for young men of rank and fortune, between the periods of youth and manhood ; subjecting them to some restraints, and calling on them for some efforts, which if they make, it is well, and if they do not, it is better than to have been at the centre of dissipation, in the capital. The other principal light, in which the English Universities are viewed, is that of a nursery for the established church ; not exactly as a place to acquire the knowledge requisite for assuming its dignities ; but as a middle state of preferment, from which the candidate is translated, when his hour cometh.

Now, with regard to any judgment we might ourselves be disposed to form and express, we severely reprobate that levity, with which travellers or foreigners are wont, on the score of some hasty observations made in a three days' visit, to condemn institutions, which have a deep foundation in the character of a people, and are therefore likely to be what that character requires. We think it most indecent, with that partial insight into things, which is caught in the post-chaise, at the inn, or even at the dinner table, to which a letter of introduction gives you access, to pronounce bold opinions on the morals and principles, that prevail at the firesides of a nation ; on political controversies, of which we just know the catch words ; and on establishments, upon which the wise and good have laboured for ages. And if it is thought an incontestible mark of a base and vulgar mind in private life, to decide intrusively and peremptorily on personal affairs, which do not concern us, and which we do not understand, we see not what can apologize for that ferocious spirit of censure, which sweeps through a great, populous, respectable, intelligent community ; takes

high names in vain ; asperses characters, which are the objects of a nation's veneration ; derides manners, because they are peculiar, that is, because they are manners ; and sits in judgment on the work of centuries. With these sentiments we should but condemn ourselves, did we indulge in any fliprant disparagement of the English Universities. To say that as mere places of instruction they afford the assembled students less excitement and less aid, than the German Universities, would be to deny them a merit, which they do not anxiously covet. The English Universities are entitled to respect, as most splendid depositaries of literary treasures ; and were it but in the libraries which their halls contain, they could not be denied to have paid their debt of utility to each of the transitory generations, which arises, flourishes, and decays beneath their ancient walls. They are entitled to respect, for the labours of a long unbroken line of learned men and accomplished scholars, which have made and will ever make the names of Oxford and Cambridge dear, when the English language shall be what the Latin is now. They are entitled to respect, on the grounds on which, as we have stated, they often claim it, *viz.* as a suitable abode for the aristocracy of the country, during the interval between the restraints of school, and the calls of life. It has, it must have, a salutary effect on the future character of this important class of the community, thus to bring its members, from a score of family factions, together ; to unite them, at least for a year or two, as members of one fraternity, before they plunge into the remorseless rivalries of government and life ; and even though the literary atmosphere of the place should be wholly left out of the account, though no consideration be had whatever of the enlargement and illumination of mind that must be caught involuntarily, in a two or three years' abode at an academical city, still to have redeemed so much time from the saloons and the worse than saloons of the metropolis, is enough. No one can doubt that the want of some such nursery of character in France, the immediate transition from boarding school and private tutelage, to the vices of the capital and the army, was one great cause of the degeneracy of the once gallant heraldry of that country : a degeneracy under which the spirit of the order was so wholly broken, that when the revolution came on, there was found scarce a member of the aristocracy, to assert their claims to more privileges and

greater fortunes, than were ever swept away by a popular storm. Lastly, the English Universities are entitled to respect, as a great integral part of the church establishment ; and when so considered, some objections often urged to them will lose their force. It is objected, for instance, that at one of the great English Universities, subscription to the thirty-nine articles is necessary for admission, and at the other for a degree ; and this, if you look upon the Universities as we look on all public institutions in our country, as the property of the people, the common inheritance of all, seems a hardship. But if you consider the Universities as a part of the religious establishment, to murmur against the privileges secured to the friends of the church in the Universities, or to the children of the Universities in the church, is to quarrel with an institution for supporting, encouraging, and upholding itself. Such of our readers as judge of foreign institutions, by domestic analogies, may think this last a poor defence ; and that it were first to be proved that an exclusively national establishment of a particular sect of religion, is not an encroachment on political and civil liberty. We think ourselves that it is ; but we are by no means sure that the establishment existing in England could be destroyed, to give place to any thing which might be proposed as a substitute, without bringing in new evils greater than the old. It ought never to be lost sight of, in surveying the institutions of every country, but our own, that they are not what their wise and good men have deliberately chosen and willed them to be ; but what the wise and good have been able to cull and select, to put together, to repair, to balance one against another, to soften down, explain away, indulge in theory and modify in practice, save in the letter and correct in the spirit, out of those monstrous, revolting, and heathenish institutions, which, under the name of the feudal system, took too deep root in the world, to be soon if ever eradicated. Perhaps there is not a priest or prelate of the church of England, no, not the anxious expectant, who is counting the pulses of the incumbent of a good living to which he is to succeed, who would not calmly and theoretically allow that, upon the whole, it were to be wished that all advowsons were abolished, and that the state, if it chose to support the clergy, should support in each parish him, whom the people of that parish chose for their souls' physician. Perhaps there is not a politician in

England, no, not he who last bought a seat from old Sarum for £7000, (particularly on the late dissolution of parliament, which made it necessary, after a year's possession, to rebuy it at the same trifling price.) but would think it were better, in the abstract, to *district* the land, and send a member to parliament for every section in the country. But where will you begin, and where will you end? And when you have once opened the flood-gates of reform, where so much unprincipled ambition, so much party rage, so much recklessness of those who have all to gain and nothing to lose, so much fond thirst for speculative improvements, will all press forward to enter, who shall assure you, that reason, and conscience, and mercy, will not be put to flight; that kings, and lords, and prelates, and the few who have what the many covet, will not be led to the scaffold, and a bloody despotism of physical force take the place of government and law. For ourselves, with the veneration we feel for the great masters of English literature, it is impossible not to transfer no little share of the sentiment to the seats of science, where their minds were formed. That American must have a temper, which we are happy not to be able to comprehend, who could go up into the tower over the gate-way of Trinity College or walk round the gardens of Christ's, at Cambridge, and think that he was pressing the foot-steps of Newton and Milton, without a thrill which no reasonings or cavils can keep down. We of America have here an advantage over our English brethren, in that keen enthusiasm which we feel for the famous spots and abodes, that are consecrated to both alike, by the great names associated with them. To them the constant presence and familiarity of the scene blunt the edge of the feelings it excites in us, and Westminster Abbey and Stratford on Avon, awaken an enthusiasm in an American fancy, which the Englishman smiles at, as a sort of provincial rawness. Instead of assenting to those on both sides of the water, who have spoken of America as unfortunate in the want of ancient associations, as condemned to a kind of matter-of-fact, unpoetical newness of national character, we maintain that never nation, since the world began, had so rich a treasure of traditional glory. Is it nothing to be born, as it were, with the birthright of two native lands; to sail across the world of waters, and be hailed beyond it by the sound of your native tongue? Is it nothing to find in another hemisphere the names, the customs, and the dress of

your own ; to be able to trace your ancestry back, not to the ranks of a semi-barbarous conqueror, or the poor mythology of vagrants and fugitives of fabulous days, but to noble, high-minded men in an age of glory, than which a brighter never dawned on the world ? Is it nothing to be able, as you set your foot on the English soil, and with a heart going back to all the proud emotions which bind you at the moment to the happy home you have left, to be able still, nevertheless, to exclaim, with more than poetical, with literal natural truth,

*Salve ! magna Parens
Frugum, Saturnia tellus, magna, virum !*

If there be any feeling, merely national, which can compare with this, it should be that which corresponds to it ; the complacency, with which it were to be hoped the wise and good friends of British glory in England would regard this flourishing off-set of their own native stock ; the pride with which they should witness the progress of their language, their manners, their laws and their literature, over regions wider than the conquests of Alexander ; and that not by a forced and military imposition on a conquered land, but by fair and natural inheritance, and still more by voluntary adoption and choice ; the joy, with which they should reflect, that not a note is struck at the centre of thought and opinion in the British capital, but is heard and propagated by our presses, to the valley of the Missouri, and that if the day should come in the progress of national decline, when England shall be gathered with the empires that have been, when her thousand ships shall have disappeared from the ocean, and the mighty chain of her wealth shall be broken, with which she has so long bound the European world to her chariot-wheels, and mustered the nations, from the banks of the Tagus to the banks of the Don, to march beneath the banner of her coalitions, that then there will be no unworthy descendant to catch her mantle ; and that the rich treasure of her institutions and character, instead of becoming the unrescued prey of Huns and Vandals, and whatever uncouth name of barbarism laid waste of old the refinements of the world, will be preserved, upheld, and perfected in the western world of promise.

We have allowed our feelings to carry us too far from the subject which we were considering, and from the tribute of

respect we wished to pay to the illustrious literary establishments of England. But we would have this tribute as honest as it is hearty and sincere ; and we cannot therefore but express with it the opinion, that though the English Universities do not profess to be simply schools of instruction, still that, even in this department, some improvements might be made, and that the youth of rank and fortune which resort to them, might fill up their time more profitably and usefully, as well as innocently, by a more zealous and extensive course of academical study, than we believe prevails at them. The unexampled success of Blackstone's lectures on the law, and the permanent service which they have rendered the study of that profession, ought to encourage a more frequent imitation of the example. On the continent, at least in those parts of it where public education is on a good footing, the children of the aristocracy pass the time of their residence at the University, in attending courses of lectures on the law, on history, geography and statistics, on the natural sciences, on diplomacy. These are thought to merit their attention, as those who are to fill the front ranks in society ; while, at the English Universities, the zeal and efforts of the same class are chiefly directed to general classical studies, or the abstract study of the mathematics, each of which is worthy of great attention, but neither nor both affording exclusively an adequate training for the future politician, statesman, legislator, or man of affluent leisure. It is no rare thing to hear beautiful Latin and Greek quotations, in the house of commons in England, often, we suppose, the remains of passages imposed to be gotten by heart, as the punishment of some school-boy delinquency ; but it would take a great many such quotations to compensate for the anecdote recorded by Edwards, 'of a noble and learned earl, who presided at the hearing of a law question, which came by appeal from one of the sugar colonies, and who, thinking it necessary to give some account of the nature of rum and molasses—much being stated in the pleadings, concerning the value of those commodities—assured his auditors, with great solemnity, that " Molasses was the raw and unconcocted juice, extracted from the cane, and from which sugar was afterwards made by boiling." ' *

It has appeared to us, if with a limited acquaintance we

* Preface to the History of the West-Indies.

have a right to judge of the subject, that too much attainable good is sacrificed, at the English Universities, by adherence to ancient prescriptions. We know not where else in the world so munificent a patronage of learning exists as the endowment of the fellowships at Oxford and Cambridge. It is said that the revenues of the richest fellowships are £800 a year, a salary as high, or higher, than that of the governor or chief justice of Massachusetts. The number of fellowships so rich as this may not be large, but the whole annual amount appropriated in this way to the support of men of learning, at the Universities, is well known to be great; great even with the less frugal English notions of an appointment. And yet the manner in which these livings are attained, and the tenure by which they are held, prevent them, we apprehend, from rendering half the good to the cause of learning, of which under a different administration they might be made productive. Some fellowships indeed are open to all the world, as those of Trinity College, Cambridge; others are limited to certain districts of counties, others to single counties, to single parishes, to single schools. At Oxford, the Magdalen fellowships are said to be the best. Of these, five belong to the diocese of Winchester, seven to the county of Lincoln, four to Oxford, three to Berks, &c. At new college, Oxford, the fellows must be elected from Winchester school; and at King's college, Cambridge, from Eton school. This holds of scholarships, another class of establishments similar in nature, though subordinate in rank, to fellowships, and which should be considered as a part of the system, inasmuch as the fellows, if we are not misinformed, are chosen from among the scholars.

We suppose that when these establishments were originally founded, the literary and clerical profession, for these were then identical, could not support itself; and it was necessary that permanent provision should be made for those, who were to teach and preach, as there is now adays for those who fight. The colleges were founded, to afford such provision for the training and supporting of the clergy. Places of general education, we suppose, they were not; for there was nobody, at the period of the establishment of the more ancient of them, to be educated. It is only an improvement, forced upon them by the progress of society, that other scholars, besides the stipendiaries on the foundations, have been

received at them to be educated. Now that the wealth acquired by the commercial and agricultural classes has built up a middle order of society, unknown in the feudal ages, possessed of the means of pursuing whatever calling inclination may suggest, the original object of the colleges, viz. as indispensable nurseries for literary and clerical men, has become, if not subordinate, at least only collaterally important. There would now be learned men enough and clergymen enough, without so many or so rich fellowships and scholarships; and as England is the only country in the world, where such establishments exist in any considerable degree, so without them England would be able, as well as other countries, to provide for the interests of literature and the church.

There is no doubt but that, in many single cases, the patronage afforded by these establishments is, in the highest degree, seasonable in its application, and happy in its effects. But that the whole system, as existing in all its parts, is valuable in proportion to the costliness of the apparatus, we cannot fully persuade ourselves. A boy makes interest to be put on the foundation at one of the great schools, at Eton, Westminster, Winchester, Merchant tailors'; or he is put on such a foundation, because he was born in a certain parish, county, or diocese. Once a scholar there, he usually becomes a scholar at some college. He then becomes fellow, and at last succeeds to the first living in the gift of his college, that falls in, which happens on an average at the age of forty or forty-five. The moral effect of this system on the hearts and characters of the aspirants is feelingly and eloquently described, by the ingenious author of *Espriella's letters*. The literary effect of the whole system is, that from boyhood, the individual secures a provision for life. It may be that he shall all along deserve such provision, and turn it to the account of religion and letters. But in no step of the progress does he enjoy the patronage *because* he deserves it, but because he had the good fortune to get into the circle, which is moving round, and will bring him his turn in due time. Now we do really think that this must of itself encourage indolence, and bring on an indifference to personal reputation. But the evil goes farther, for so many places in the church, as are thus appended to the fellowships, are so many rewards of exertion and merit removed from the market, so that a less worthy candidate may be promoted, and a more worthy one neglected. Besides

this patronage in the church thus forestalled, the fellowships themselves present a vast amount of patronage, which might be turned to greater account, by having greater respect to merit in its distribution.

If it be said that the fellows earn their support, by the services they personally render to learning and religion, we are not disposed to deny that they do all that can be expected of men in their place, free from the spur of necessity, not wrought upon by emulation, under the lethargic air which has infested all establishments from the beginning. As instructers at the universities they serve the public; but a portion only of them are wanted in this way; and the circumstance that the fellowship is but a temporary provision, and that as soon as a few years' experience have well qualified an individual as an instructer, he is likely to be called away to a living, makes the fellowships of less use, even in this respect, than might be expected. While at the present day, and in England, learning is really so much honored, and employed, and so well paid, that it cannot be thought that its interests would suffer, were these appropriations for the support of an order of learned men in a state of celibacy (for that is the universal condition of fellowship) thrown into the common stock, to find their way into the hands of the industrious and the deserving.

But it is more than time to turn from these remarks, which we hope are not open to the censure we have ourselves pronounced at the beginning of the article, on impertinent judgments of foreign institutions which we do not understand. The volume before us contains the lectures delivered by Dr. Copleston, then fellow and now provost or master of Oriel college, in capacity of Professor of Poetry. This professorship was founded by Dr. Birkhead; the professor is elected for a period of five years, and is capable of one re election. His lectures are delivered but once a term, and in the Latin language. It is sufficient to repeat the list of the predecessors of Dr. Copleston, to show the respectability of the professorship. Their names are Dr. Trap, Thomas Warton, John Whitfield, Bishop Lowth, whose celebrated work on Hebrew poetry was the lectures delivered on this foundation, William Hawkins, Thomas Warton, Dr. Wheeler, Bishop Randolph, Dr. Holmes, and Dr. Hurdis. Of these names, many of them of the first degree of respectability, that of Dr. Lowth alone is enough to confer dignity

on the foundation. To the lectures on Hebrew poetry, is unquestionably to be ascribed the first spring given to the study of the bible, in the enlightened spirit of the modern school of sacred literature. The Latin language, in which they were written, secured them easy access to the German universities and schools, and an edition of them with annotations, and an appendix, was soon published by Michaelis, who stood at that time at the head of the biblical critics of his country ; and who, as well as his successors, concedes to Bishop Lowth, the merit of having first penetrated into the spirit of Hebrew antiquity, and set the example of the true mode of studying and enjoying its literary remains.

This affords one of many examples of the utility of a *lingua doctorum communis*. We suppose there are few scholars, who have had occasion to reflect on the subject, who have not had their doubts whether the disuse of the tongue, once common to scholars, be not upon the whole disadvantageous to the cause of letters. There was certainly something grand in this learned community of language ; in this remedy, by no means inconsiderable, of the great catastrophe of Babel, which enabled the scholar, wherever he went, to find his native tongue ; and which, so long as it continued to be the depository of science and literature, emancipated him from this slavery of learning a half a dozen languages. Let us consider, too, how much of our modern literature is translation, or the saying over in one language what had been better said in another, and still more that with all our translations a mountain, a river, or an invisible political boundary makes us substantially strangers to the efforts, which the human mind has made and is making, among our fellow men. One great blow to the universality of the Latin as a learned language, was abolishing the practice of lecturing in it, in the German universities. This was first done by Thomasius, a professor at Halle, in the beginning of the last century ; and his example has so generally prevailed, that few or no lectures are now delivered in that tongue in Germany. In the Dutch universities, the practice is still kept up, and all the lectures are delivered in Latin, even those on the national Dutch literature. This language too may there oftener than elsewhere, be heard out of the lecture room. We have heard it more pleasantly, we presume, than accurately, said of Ruhnkenius, the last modern scholar, to

whose name the venerable *ius* is permanently attached, that Latin was the *only* language, he was able to speak. He was a native of Pomerania, and as such the German was his vernacular tongue. That he had lost in his long residence in Holland, without having had occasion to acquire the Dutch, as the whole business of his calling was discharged in Latin. A little bad French he had picked up for society, but Latin was his mother tongue. We happened to be present in the study of his late lamented successor, the illustrious Wyttensbach, at an interview between natives of America, England, Holland, and Greece, where the conversation was of necessity conducted in Latin, as the only common tongue. The Latin language was perhaps used for the last time, as a vernacular language, by the Hungarian diet. In 1805 it was abolished as the language of this diet, and the native Hungarian substituted. This took place in consequence of the efforts made by the Austrian government from the time of Joseph II. to force the German language upon the Hungarians, with the design of eradicating their own. This of course had the effect of making their own doubly precious in their eyes, and so much has it since been cultivated, that it has quite driven out the German and Latin from the schools and the diet; so that now the Hungarian people enjoy the great privilege of speaking, under the appellation of Magyar, a language wholly unique, associated neither with the Roman, Celtic, Teutonic, or Sclavonian stock, and of course the least likely to be learned, by a foreigner, of any tongue in Europe. Such as it is, they pursue it themselves with singular zeal, and not a national press in Europe is more prolific of original works, as well as translations, than that of Pesth, the Hungarian capital.

It will not be expected of us to go into a minute analysis of the work of Dr. Copleston before us. We shall content ourselves with briefly indicating its character to our readers, and referring them to the lectures themselves. The general subject is poetry, and this surveyed under a fourfold division of topics, viz. imitation, the passions, the imagination, and the judgment:—of which, however, the last is not treated, from the length to which the three first had run. The general strain of criticism is ingenious and sensible; not imbued with the peculiarities of the modern school, but in the most judicious style of that which preceded it. The illustrations are all from the Latin and the Greek poets. ‘*Unum, quod in*

materia tam grandi tam pene infinita tractanda, ea mihi constituta est lex, ut unius fere aut duarum ad plurimum linguarum concludar terminis; quoniam ista jam olim a majoribus recepta est consuetudo ut quicquid intra haec nostra scholarum spatia in medium proferatur, nisi accesserit Latini sermonis gratia, id omne quasi rude quiddam atque absonum aures feriat; neque ullius unquam lingua praeterquam Graeca admixtionem vel levissimam patiatur.' p. 3. In pursuance of this law there are no examples, but from the Latin and Greek poets; and in addition to their claims to attention as a critical treatise, we can most highly commend these lectures for the admirable selection they contain of beautiful passages from the ancient masters. In making this selection, Dr. Copleston has drawn, not from common second-band sources, but from a most extensive personal acquaintance with the remains of ancient literature. We are particularly grateful to him, for his quotations from Apollonius, in the tenth lecture; and would refer to the passages which they may there find, all modern critics who may be disposed to maintain that classical literature has left us no images of tender, delicate, and heart-felt love.

We confess ourselves to have been, in no small degree, edified by the wholesome doctrines taught in these lectures, by the judicious criticism with which they are enforced, and the examples with which they are illustrated of acknowledged excellence, of excellence which has stood the test of twenty centuries, and of the loss of the language in which they are recorded. We have been too much hurried on, these last years, with the rapid, the intense succession of new forms of excellence. It is impossible for any but a most audacious critic not to feel a misgiving, whether a century hence,—when all the local and contemporary pageantry with which these shining wonders have come out shall have passed away, and posterity like the Egyptian tribunal for the dead shall sit in judgment on their merit,—it is impossible not to feel a misgiving whether our testimonies of admiration may not be discredited, and our sentences of delight and rapture reversed. We have had too much good poetry, to feel sure that it is good; and the tide of popularity and fashion has set too deep and strong, not to wash away the land-marks of a sane and sober criticism. It is not in human nature and human genius, that this rapidity, this fertility, this porten-

tous fecundity of excellence should produce nothing but ripe and wholesome fruits. It never happened before, that what was to stand for ages could be thrown off as carelessly and easily, we had almost said as mechanically, as the sheets on which it is printed are thrown off at the press. The everlasting laws of the mind will not be so violated and defied. Genius never meant and never will mean the power of working without means, without time, and without pause; nor was it ever given to mortal man to scribble off with a flying pen, what shall be read and be worthy to be read for ever. It is paying no compliment to the literature of the age, or the merit of an author to assert it. To maintain it, is to turn the high and venerable office of instructing and delighting the world into a fantastic legerdemain of effects without causes; and a popular six weeks' epic proves not so much the inspiration of the poet, as the treachery of the critic, and the good nature of the public. We are willing to appeal to the honest experience of our readers, for the justice of these remarks. We are confident that already these glittering wonders have begun to detrude each other from the reading desk of the judicious lovers of poetry. Nothing of this is said invidiously. We do think there are passages, and long and frequent passages, in the poems of Scott, and Byron, and Southey, which will be read while any thing English shall be read, which will be admired when London is a sheep-walk. But these passages are associated with a mass of what is merely popular, pleasing, agreeable to the present generation under the prevailing taste, nor can we honestly say that we think the age has produced one standard classical poem, with which it could boldly enter the lists of epic immortality.

The latinity of Dr. Copleston's lectures is easy and classical, and well sustains the character of the English school. We have been disposed to give the palm of latinity to the modern Italian scholars, and next to them to the Dutch. But we are not sure that such comparisons are made with safety, and the judgment of the critic fails from the same cause which affects the taste of the writer, the ringing of his own idiom in his ears. The modern writers of Latin fall into two errors, quite opposite in their nature, from this same source. On the one hand, some vernacular idioms and forms of speech will intrude themselves; and on the other hand, in

their zeal to escape from these, they run into an extravagant accumulation of Roman peculiarities, and not seldom into forms, which are no otherwise Latin, than that they are not English, nor German, nor Italian. We think the English Latin is marked by the first fault, and the German Latin by the second; the English is too easy and the German too hard. But we do not think Dr. Copleston's lectures obnoxious to this exception, and must confess that we much prefer his style of latinity, to the *Centonic* manner of the preface to *Bellendenus*. We think the following translation of an eloquent passage from Mr. Burke, will give our readers a pleasing and favourable specimen of the language of these lectures. It is from the speech on the Nabob of Arcot's debts.

‘ I was going to awake your justice toward this unhappy part of our fellow citizens, by bringing before you some of the circumstances of this plague of hunger. Of all the calamities, which beset and waylay the life of man, this comes the nearest to our heart, and is that wherein the proudest of us all feels himself to be nothing more than he is; but I find myself unable to manage it with decorum: these details are of a species of horror so nauseous and disgusting; they are so degrading to the sufferers, and to the hearers; they are so humiliating to human nature itself, that on better thoughts, I find it more adviseable to throw a pall over this hideous object, and to leave it to your general conception.’

This is thus introduced and rendered by Dr. Copleston.

‘ Tanti autem esse judico in hoc re summi ac disertissimi viri auctoritatem, quem non multis abhinc annis morte abruptum respublica nostra doluit, ut verba ferme ipsa orationis, quam olim in frequenti senatu habuit, modo latine versa, apud vos recitandi veniam fidenter petam. Postquam enim ex rebus Indicis male administratis bellum sceleratissimum ista regione exarsisse dixerat, quo bello flagrante gens mitis et innocua oppressa malis ac propemodum extincta jacisset; mox bellicos furores horrendam insuper ac fere inauditam *famem* insecuram esse monstravit. Quam quidem calamitatem, cum suo more, amplissimo sermone et variis eloquentiae luminibus distinctam expossuisset, hunc tandem in modum orationis cursum exhibuisse fertur.

‘ Cogitabam equidem quo afflicti hujus populi magis vos moverent, aliqua ex peste communi deligere, quæ tanquam miserrimæ illius fortunæ exemplum attente inspiceretis. Quippe ex malis

omnibus, quæ in vitam hominum incidere solent, hoc procul dubio maxime sensum attingit humanum: neque est cuiusquam tam indolenta superbia, quin hoc eum quam sit natura debile atque infirmum fateri cogat. Atqui, ut verum fatetur, rem ipsam honeste tractare nequeo. Tanta est et tam foeda hujusmodi malorum deformitas; adeo tetra fuere in patiendo, adeo in dicendo, turpia; tantopere ipsam hominis naturam a propria sede pellere ac detrudere videntur, ut rem omnem pallio quasi coopertam esse mallem, et quod ipse lingua effere non audeo, vos tacita modo mente cogitare.'

ART. II.—1. *Memoir of the Internal Improvements contemplated by the Legislature of North Carolina; and on the Resources and Finances of that State.* pp. 88. Raleigh, J. Gales, 1819.

2. *Report of sundry surveys made by Hamilton Fulton, Esq. State Engineer; agreeably to certain instructions from Judge Murphy, chairman, &c. and submitted to the General Assembly of North Carolina at their session in 1819.* pp. 70. Raleigh, T. Henderson.
3. *The History of North Carolina; by Hugh Williamson, M. D. LL. D. 2 vols. 8vo. Philadelphia, 1812. T. Dobson.*

FEW subjects, we suppose, can be more interesting to our readers, than those, which relate to our national improvements. While as a nation we are growing in wealth, in physical strength, and moral worth, we are laying a foundation for respectability and happiness, which will not easily be shaken. The strongest safeguard of the liberties of a people is intelligence; the best security of their morals is industry; the surest pledge of their future greatness is a wakeful spirit of enterprize, and a generous emulation. Under a government like ours, and in a country like the United States, every thing depends on manly, spirited, and well regulated exertion. It is the genius of our government to encourage enterprize of every sort, without interposing any more checks, than are essential to preserve its own stability, and secure to all an equality of rights and privileges.

Every state, and indeed the smallest community, enjoys the same national patronage and protection. There may be local and natural obstructions to improvement; but where